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John E. Zercher

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Evangelical **VISITOR**

July 10, 1976



Sharing and
Conserving
God's
Resources

104th General Conference

JULY 3-8, 1976

Letters to the editor

I want to express my appreciation for the article by Bishop Ginder dealing with Brethren in Christ distinctives. When we refer to the distinctives, as outlined by Bishop Ginder, we are really suggesting that such distinctives are biblical truth. Some Christians assume if something is labeled as denominational, it is automatically an optional aspect of the faith as compared to certain views held by a number of denominations or movements. It is just as possible for a larger group to be wrong as a single denomination. One has but to look at the World Council of Churches to understand that views held in common by a large number of people does not necessarily prove such views to be the truth.

Martin H. Schrag

Grantham, Pa.

From the Editor

There is a tide in the affairs of men which, according to the poet, needs to be taken at the flood or the opportunity will be lost forever.

Families know something of such opportunities which if not taken are never quite recoverable. Such opportunities are family trips. This seems to be the summer for Alice Grace and me and our two younger sons to take such a trip. The responsibility of summer employment will greatly limit such trips together in the years ahead.

So as we did in 1965, when General Conference was in California, we are loading up the station wagon (not the same one) with food and stove and tents and heading west, hoping to find spaces to pitch our tents.

We need to be in California by Monday, June 28, and will not be back in the office until around July 26. This means that before I leave on June 19 or 20 the two July issues of the *Visitor* must be almost completed with Donna Soliday adding church news later. And when we return it will be right back to the August issues and then to Roxbury Camp.

I am honored to be able to include in this issue the conference sermon by my warm and respected Christian friend, Alden Long. The church is indebted to this brother for leadership in the preparation and counseling of a generation of pastors for the Brethren in Christ Church from his position at Messiah College and his chairmanship of the Ministerial Credentials Board.

I find it very interesting that in this U.S. Bicentennial Year the Rhodesian situation is before the church. I would suspect that any appreciation for the freedom, symbolized by 1776, would call for sympathy for freedom for the majority in Rhodesia. But we are torn because of our opposition to violence and our identification with order and authority.

This is the kind of dilemma with which Christians are being faced. It calls for brotherly counsel, divine wisdom, and tolerance for diversity in our opinions. What is for us in United States and Canada largely a theoretical exercise is for our brethren and sisters in Rhodesia — both national and missionary — a very existential one — not without some peril to life and well-being.

During the war of the American Revolution Quakers and Mennonites who refused to support the military efforts were themselves the targets of hatred and violence. It is quite possible that the Brethren in Christ Church in Rhodesia sharing the aspirations of majority rule but disavowing violent methods will be suspect by both sides.

Let us support both the nationals and the missionaries by our prayers and our understanding.

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MEMBER  EVANGELICAL PRESS ASSOCIATION

Editorial

Christ's Church

"For where your treasure is there will your heart be also."

These words of Jesus confirm the truth that, where we have invested heavily of effort or means or life, there will be the focus of our interest and our concern.

A dramatic example of this principle is seen in the investment made by missionaries in a particular area of mission endeavor.

I recall the time when my father received word of the death of Henry Smith, pioneer missionary of the Brethren in Christ to India. Henry and Katie Smith were close friends of my parents, having been attendants at my parents' wedding. Now Henry had succumbed to smallpox and had made that supreme sacrifice for Christ in India.

It is not difficult to understand why his children, Joe and Leoda, responded to God's call to follow their parents to that subcontinent. Their heart was already there because of a high investment. And now they continue to invest in that country and their hearts are more deeply there.

Three years ago when Alice Grace and I visited the African church we visited the missionary graves at Sikalongo and Wanezi and Matopo. Our minds reflected on the lives of those who lie buried there in a land distant from their birth but close to their hearts.

Although death on a mission field has its own dramatic meaning it is life on the mission field that missionary effort is about. The roster of those who gave a lesser or greater part of their lives in our mission effort is an honored one. Across the church there are missionaries, parents and children and friends of missionaries, whose heart is in a special way on some mission field because of a life invested there — a life measured in years and even decades.

These words of Jesus take on special poignancy as our thoughts turn to Rhodesia. Our heart as a church is in Rhodesia because our investment has been substantial. The Rhodesia we have known for nearly four decades is slowly but surely changing. God grant that the change will be reasonable and peaceful. It may be violent. But change it will.

Our missionaries now in Rhodesia are inexorably caught up in this change. No one can adequately express the feelings and the thoughts which this historic moment brings to the minds of those presently there. No doubt there are among missionaries variations in the evaluation of what is happening and in judging the wisdom of the trend.

The missionary's position is not an easy one. They are judged by both their words and their silence. They may well sense suspicion as they associate with friends white and black. If violence becomes the pattern of the change, their lives and the lives of loved ones may be in jeopardy. The future is uncertain and this uncertainty relates to the church and to the work in which so much of themselves has been invested.

This is hardly the time for pious optimism. The experiences of recent years in Africa, the Middle East, Ireland, South East Asia and Indonesia force us to be realistic. Let us assure our missionaries and our Rhodesian brethren and sisters of our prayers and, to the extent possible, of our understanding. We strongly support the Board for Mis-

sions in their principle that life should not be jeopardized for the sake of property.

We also share the conviction that this church is Christ's church and not ours. Having sought to be faithful we must commit the church to Him. In God's providence a time of suffering may be a time of revival; the absence of the missionary could be an opportunity for growth.

May God grant to each missionary the wisdom that is beyond human wisdom and the peace of God that passeth all understanding. May the cause they represent be sufficiently transcultural and supranational that theirs may be a ministry of healing and reconciliation in these emotions laden events which affect all in Rhodesia.

Z

Our Life Together

THIS MEETING of the General Conference — the 104th — is affirmation of our denominational ties. The reported registrations indicate that these ties are strong. We have a desire to plan and work and be together. We want our families to experience this as well.

A denomination is a bit like a marriage. It takes some working at in order for it to have the meaning it ought to have. A biennial meeting will not in itself furnish the needed ingredients for a meaningful life together.

Our geographical spread is great. We have congregations in 21 states and two Canadian provinces. Nearly 3,000 miles separate the most eastern and western congregations; 1,600 miles separate congregations north and south. It is easy for congregations to become identified and involved with entities closer in miles than denominational institutions and closer than even other Brethren in Christ congregations.

Regions, so well suited, to administration, can turn to regionalism if we are not alert. This comes almost unconsciously as we intently go about the tasks that are at hand.

The fostering of oneness must be worked at during the two years between the biennial conferences.

We should relate our annual regional conferences more closely to the General Conference — the denomination. I believe that the General Conference moderator or General Conference secretary should be invited to be present at each of the six Annual Regional Conferences—especially those held in non-Biennial Conference years. This denominational leader should be asked to address the regional conference to report on the "state of the church."

General Conference Boards and Institutions should be represented at these annual regional meetings and be supportive of regional boards and institutions. It is hardly possible for all to report but they need to have a presence.

We need to give a geographical spread to our institutional offices. The proposed location of the Jacob Engle Foundation office, and if approved, the Brotherhood Loan Fund office, in California is a step in the right direction. We may be ready for a Board for Missions office at a location in the Pacific Conference comparable to the Canadian Conference office.

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A Sharing God

ONE OF the biggest problems in Christendom today is that too many people consciously and unconsciously spend time redefining who God is. Gurus, some theology teachers, some pastors, and Brother John Layman have engaged in the art of "correcting" the idea of God. From the serpent's "Did God say?" and down through history to the present day morass of modern theology and existentialism, men have engaged in this folly.

Adam and Eve were caught in the consequences of this philosophic art. The prophets of Israel often charged the people with "having gone after other gods." Most often prior to the "going after" comes the redefining. Is He really the Creator? Is He one of many? Is He sovereign? Is He able? Does God care? Is He a person? These and other questions may be used in the redefining process.

In my files and as a part of a course syllabus, I have a copy of twenty-six questions most often asked by students in courses in religion. Let me share a few: 1) Isn't religious thinking anthropomorphic? Don't we learn from science to avoid such modes of thought? 2) Isn't the church merely an instrument to foster ideologies which justify outmoded social structures? 3) Does an affluent modern society need religion any more? 4) Isn't the Bible an old and outdated book? A study of religious history shows a too great percentage of mankind going in all kinds of wrong directions for the right answers to these questions. Astrology, T.M., American Cults, and World Religions all show feverish activity. But they are not meeting the biblical God. They posit a god other than the Creator. But the Creator lives on! He is real and timeless and personal. And He invites the mortal to look at this eternal God, to come near and to be renewed by lofty perceptions of His greatness as revealed in His Word and

through His Spirit. So I invite you to come with me. Join me in having a fresh look at the Creator and the Redeemer. Let's raise a better question than some of these former questions and be ministered unto by God as we wait in His presence and examine His Word. How does this person, this eternal presence come marching into our world to share Himself? Some answers to this question will lead us to praise and renewal.

God shares a good creation.

There is an evaluative statement in the first chapter of Genesis worth noting. "And God saw that it was good." The last verse declares everything God made to be "very good."

Creation is good because it is subject to the will of God. As God spoke the formless into the formed, there was no resistance to His will. Formless matter responds to His eternal purpose. This subjection may be seen not only in the days of creation, but also in the *creatio continuum*. Because of this our world has some order, some stability and purpose. Thus history is born with purpose and direction. Nights and days, months and years give ample illustration that our times are in His hands; not in the hands of Allah, Gotama, Vishnu or Shiva, but in the hands of the almighty, living, creator God. He created the heavens which declare His glory. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. For he spake and it was done; he commanded, and it stood fast" (Psalm 33:6-9).

Creation is good because it is orderly. There is an appropriate environment which sustains every kind of life. The salmon finds its nesting grounds for the laying and the fertilizing of salmon eggs. The rabbit knows the value of safety for its newborn, so digs a lair at the base of a cherry tree in a front lawn. A great fish, at home in the sea, is alienated on dry ground. Man at home on the earth can only remain in the sea for short times and with highly specialized provisions. There may be attempts to label rain as dry. But from creation rain has been wet.

And God sends it forth to water the earth. At the command of God the earth vegetates vegetation, herb seedling seed and fruit tree making fruit, each after its kind. The waters swarm with living creatures, each finding his appropriate mate and existing for some purpose expressing the interdependence of creation. God has bound together all creatures in a common dependence on their native elements, while giving each the distinctive character of its kind. God's hand is in the life of every living thing. And Job reminds us the beasts, the fish, birds of the heavens all declare something about the goodness and orderliness of God's creation (Job 12:7-10).

Creation is good because it has great beauty. "He hath made everything beautiful in his time" (Eccl. 3:11). Whether we are admiring the appointments of a cock bird on the Cyrus Lutz farm in Lancaster County, the cacti in the Land of Enchantment, the snow capped peaks of the Himalayas, or the golden shower of Zambia, we see that the Creator liked to use His paint brush. In *Paradise Lost* Milton describes the beauty of that first Eden.

Chos'n by the sovran Planter, when he fram'd

*All things to man's delightful use; the roof
Of thickest covert was inwoven shade
Laurel and Myrtle, and what higher grew
Of firm and fragrant leaf; on either side
Acanthus, and each odorous bushy shrub
Fenc'd up the verdant wall; each beauteous
flow'r,*

Iris all hues, Roses and Jessamin

*Rear'd high their flourisht heads between,
and wrought*

Mosaic; underfoot the Violet,

Crocus, and Hyacinth with rich inlay

*Broider'd the ground, more colour'd than
with stone*

Of costliest Emblem . . .

Book IV, Paradise Lost

Now there are a few things like thistles and cold winds from the north which we sometimes unjustly blame on our Canadian Brethren. Even these can be the developers of patience and serve to remind us of a certain groaning of creation. But when we meet the

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--A New People

Alden M. Long

Creator we meet a lover of color. Many people in our world live with no god, or a god of mixed vintage, or a God who is too small. Their unredeemed eyes and their unrelated hearts are limited in fully appreciating nature's beauty. But God's sons have an advantage. The colors of nature are beautiful not just for their own sake; the sons of God see behind the color to a God who is most generous in His color appointments. God shares a good and beautiful creation. All the world's beauty is of God.

The nature of God motivates him to share on in the creation account. One of the supreme manifestations of that sharing is when God shares His image with mankind.

Of all the creatures coming from the finger of God, man is especially blessed. He walks in the same time-space environment as the animal kingdom, but he is different. He is *theoprepos*, pervaded by the divine breath of life. Plato put it right when he said, "man is a soul and has a body." Body was not earlier than soul as though soul were some kind of after-thought. Man received his life from a distinct act of God's inbreathing. This conveyance was a personal sharing, a communicating of the personality of the God-head. Man was created after a high model.

What does this mean? It means that man has great value! Brother, you really are somebody! God has his special mark upon you. Man is the crowning focus of the days of creation. He is what God cares most about of all creation. Man has a high position, just "a little lower than the angels" (Psalm 8). This means that every person upon the face of the earth, redeemed and unredeemed, has special value in the eyes of God.

To have God's image means also that man has a unique relationship to the Creator. There is a part of man which is only fulfilled when he is in full fellowship with his maker. Man has no choice about being modeled in this way. The marking issues from Sovereignty. This unique making needs fulfillment. Man is made to feel his dependence, but often seeks the cheap substitutes of self-help instead of

opening up to the Creator. To know that man has this need for relationship provides motivation to share the good news of Christ which brings healing to Edenic dissolution.

God's image in man gives him the capacity to love. It is God's nature to love because God is love. Man is to stand in love as a creature before the Creator. This love capacity enables man to have a quality relationship with his maker. God is not a capricious, cold potentate, without compassion and having bifurcated goals. God is love. He cares about his fellowship. So He marked man with a capacity to experience love, to receive love, and to share love. Man is not only able to love God but to love his fellowman, to respect his personhood, to care about his fulfillment, to care about his needs. "Beloved, let us love one another, because love is of God, and every one continually loving is born of God and knows God. The one not loving has not even begun to know God, because God is love" (Paraphrase I, John 4:7-8).

Man was not fitted to live in indolence. His endowments and capacities were fitted for activity. And so a third thing which God shares with mankind is Responsibility. Man is to share with God in the rule over the creation. Psalm 8 is a lyric echo of this rule responsibility. "Thou dost make him to rule over the works of thy hands; Thou hast put all things under his feet . . ." (Psalm 8:6. He is to rule, replenish the earth, and subdue it. Genesis 1:28. He is invested with dominion and privileged to run much of our world. He is to preserve and exploit the natural resources. He is to share in the continuing creations of God's Sabbath Rest. This responsibility also means he is accountable to the Creator. He is to work within the defined limits and bounds set by God. He is to be a good steward in the use of the things God has provided. He is to care for creation that it might continue to witness to the glory of God. Material things are not outside the concern and care of God. God notices the arrayed lily and the falling sparrow. God sees the climbing rose and the blooming yucca. God is pleased when man plants trees, grows

a garden, feeds the birds, and maintains the beautiful things from God's paint brush. Man is given the responsibility to superintend earth's production, to use and share this production in ways that glorify God. Even uncommitted men glorify God when they share as good stewards in the care and use of the works of creation. Even though man fell and there came a certain subjection of creation, the earth is too precious in God's sight to be wholly given over as reprobate. The earth is precious because it is the work of God's hands. It is precious because it is the arena of God's redeeming activity. It is precious because God cares about sharing His creation with people for whom He cares. Thinking God's thoughts, the prophet Jeremiah puts it this way: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me" (Jeremiah 27:5). God shares with mankind great responsibility.

Another part of the shared responsibility is man's capacity and obligation to make moral distinctions. Adam does not come into the world with a moral obtuseness and then set about the business of solo ethical development of his human nature. This is what historic and modern Gnostics would have us believe. Rather, Adam is acquainted with the idea of moral distinctions from the first. God speaks a "yes" and Adam understands. God speaks a "no" and Adam takes it seriously. The tree in the garden is a symbol of the fact that Adam is aware of right and wrong without ethical experimentation. Incapacity to know good and evil may be a characteristic of unconscious childhood and unreflecting youth, or of debilitated age" (Pulpit Commentary, page 44, *Genesis*). But it was not so for the one who was created in God's image. The tree is a symbol that God has specific requirements. "It was a concrete representation of that fundamental distinction between right and wrong, duty and sin, which lies at the basis of all responsibility" (p. 46). The animals have no such capacity, no

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A Statement by the Board for Missions on

The Rhodesian Situation

THE Christian Church had "favor with all the people" in the beginning (Acts 2:47) but it didn't last long. In Acts 4, 5, 6, 7, 8 and 9, the people of God learned at close range what it meant to be a part of the kingdom of God in "this world." The persecution Jesus forecast came true — and in so doing proved His gospel to be a new power that was described as "turning the world upside down."

The Church has not always been persecuted in all places. During the years of colonial expansion by the western nations (particularly during the 19th and 20th centuries), the Christian Church enjoyed the benefits of stable government and sympathetic support to its missionary endeavors. In its best sense, this gave impetus to the Christianizing of large areas of the world that had not received the gospel message from first century Christians. A negative aspect to this era was the development of a church/state relationship that tended, in some instances, to make the state the dominant partner in a coalition concerned with the affairs of what was understood to be a Christian society.

The history of this century abounds with evidence that governments, regardless of political philosophy, are not capable of assuring an environment of tranquility nor do they provide reliable support for the advancement of the gospel of Jesus Christ.

For the Brethren in Christ, political instability is not unknown. Our founding fathers had the stories of persecution and martyrdom around their firesides when they settled in America. When our missionaries became guests in other lands, they faced changing times in both India and Africa.

In the 1940's, our missionaries in India were evacuated from their stations in the face of threats to life and property. In the early 1960's the winds of political change in Africa lead to a breakup of the Federation of Rhodesia and Nyasaland. A part of the emerging Brethren in Christ Church found itself in a newly independent country under black national leadership (ZAMBIA) and another part remained under a government controlled by a white minority government (RHODESIA). The Unilateral Declaration of Independence by the Ian Smith government in 1965 set a course that has been at variance with the prevailing trends toward self-determination of the peoples of Africa. The fact that Rhodesia and South Africa had developed economic and social systems that provided for a higher standard of living than most other areas in Africa only heightened the political tensions with their neighbors.

The residents of Rhodesia who did not enjoy full privileges of participation in the political affairs of their land came to find comfort and refuge from their neighbors to the north and east. Because of the moderate policies of the Kenneth Kaunda government in Zambia, these activities of disaffected persons were kept in check during the recent years. Although the number of persons who left Rhodesia in the interests of political freedom continued to grow, the question of whether their force against the Smith regime was to be political or military remained open.

In 1975, however, rapidly changing political situations in Angola on the west coast of Africa and Mozambique on

the east coast of Africa changed the equation. Whereas Rhodesia previously had relatively secure borders, save for the occasional incursions across the Zambezi from the north, suddenly many hundreds of miles of its border were threatened. With independence coming to Mozambique to the east, this quickly became the focal point to which disaffected persons fled and began organizing for military retaliation against Rhodesia. Intense diplomatic maneuvers, including the involvement of major world powers, precipitated a series of conversations between Ian Smith and representatives of African nationalist groups. The fact that these conversations have not produced the desired results leads observers to believe that the possibility of a military involvement is more and more likely.

Meanwhile the Rhodesian government continues to maintain order and a good measure of normalcy in the economic and social life of its people. To this point the chief area of instability has been on the eastern side of the country where raids and incursions occur with increased frequency.

The Brethren in Christ have had a long-standing stated policy of being nonpolitical in their stance as expatriate missionaries in Rhodesia. Drawing from the traditional understandings of the faith, they practiced and taught that the Brethren in Christ are obedient law-abiding citizens who do not involve themselves in the political processes. This position, however, has become increasingly problematic since a position of non-participation is widely understood to be an endorsement of the status quo. It is, understandable, therefore, that Brethren in Christ missionaries are in a very sensitive situation as expatriates in Rhodesia today. While each of them has good reason to have a personal stance relating to the issues at stake, it is very difficult to express those views regardless of what they are. To heighten the difficulty, refusal to discuss the issues is seen as problematic to some.

It is in this situation that the Board for Missions has decided to express itself to the Rhodesia church. This is not the first such communication. The accompanying statement addressed to Bishop P. M. Kumalo, Bishop of the Rhodesia church, is based upon an earlier statement prepared by the Board at the 1970 General Conference at Upland, California.

The Board has for many years had policy guidelines to deal with situations of international conflict and uncertainty. These guidelines have been shared with our missionary staff in Rhodesia and will be followed in the event that the situation makes special action necessary. The potential for benefit or embarrassment to the local church will be a major factor in making decisions. Such matters are done "in full consultation with the local Christian church and its leaders, and with the missionary group."

We ask the brotherhood's prayers and support of our brothers and sisters in Rhodesia who consider it their homeland as well as those of our representatives who have gone there to share in the proclamation of the gospel of Jesus Christ.



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March 31, 1976

Bishop P. M. Kumalo
Chairman, General Conference
Brethren in Christ Church in Rhodesia
P. O. Box 711
Bulawayo, Rhodesia, Africa

Dear Bishop Kumalo:

The events of the recent past in Rhodesia cause us to carry a deep concern for you and your people. While we understand that at the present time forces are being unleashed over which the Christian church has no control, yet we want to share our concern as brothers and sisters in the church of Jesus Christ.

We, your brothers and sisters in America, follow with deep concern the events that bring uncertainty to your homeland. We are driven to prayer for all who are affected by the unstable political situation and the anxieties it brings.

We believe that God is no respecter of persons and that all men are created equal in His sight. Justice and equality for all and oppression of none are the God-given birthright of all men. We are supportive of your aspirations for majority rule in Rhodesia. Our mandate is clearly expressed in the scriptural passages, "Thou shalt love thy neighbor as thyself", and "Love one another as I (Jesus) have loved you". We reaffirm that nonviolence is Christ's standard for all our actions in any crisis.

It has always been the intent of our missionaries to bring a faithful witness to Christ and His Gospel as revealed in the Living Word. Over the years of our sharing with you in the development of the church in Rhodesia, we confess that these scriptural truths have not always been clearly taught nor adequately demonstrated.

We are aware that it is very difficult for you, the Brethren in Christ Church in Rhodesia, to express your concerns and opposition to such policies as violate Christian principles of freedom and equality for all. We pray that you will be sustained by the presence and power of the Holy Spirit as you take your stand for that which is right in the sight of God. We assure you of our prayers and moral support as you seek to work for the welfare of all people in your churches and communities.

As the Board for Missions indicated in a communication to you six

Jesus said, "As the Father sent me, so I send you." John 20:21, T.E.V.

Bishop P. M. Kumalo

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March 31, 1976

years ago, it is the position of the church in America that continuing missionary presence and the safeguarding of property rights are secondary to the welfare of Christian brothers and sisters in Rhodesia. We in America are isolated from the circumstances of your present suffering, but we support you in our prayers. Let us take comfort from the words of Jesus who assures us that we can have inner peace as we abide in Him. May we take courage from Him, who reminded us, "I have overcome the world" (John 14:27, 16:33).

Sincerely in Christ,

Wilmer Heisey
J. Wilmer Heisey
Executive Secretary
BOARD FOR MISSIONS

JWH:cr

Update on Bangladesh

J. Earl Musser
Director of Missions Overseas

BANGLADESH is our newest overseas mission field. Brethren in Christ Missions' involvement began in 1974 when we joined with several Mennonite mission boards in entering this needy country of 80,000,000 persons, only 1% of whom are Christians.

An important aspect of our entering this mission field is that it initiates a new concept of missions endeavor — that of our North American-based mission boards co-operating with the young churches overseas in sharing Christ in a new mission field.

Each participating agency in this co-operative effort has the privilege of supplying personnel and finances. Brethren in Christ participation so far has been limited to sharing the expenses of sending an Indian couple, Rev. and Mrs. R. S. Lemuel of the Mennonite Brethren Church, into the Saidpur area of northwestern Bangladesh. Rev. and Mrs. Lemuel have been busy this past year studying language and customs, and building relationships with the people they have been called to serve.

Of special interest to the Brethren in Christ is the fact that Saidpur is approximately 100 miles from the Brethren in Christ churches in North Bihar, India, with both areas inhabited by people of similar background.

Mennonite Central Committee has served in the Saidpur area for some years, ministering to the acute physical needs of the people. Feeding children, providing medical services and family planning programs — all administered in the name of Christ — have been the initial ways of relating to the needs of Bangladesh peoples and of sharing faith in Christ. The Bangladesh mission is taking over the social ministries which MCC has had over the years, planning to add emphasis to the evangelism and church-building concerns.

Who will be the missionaries in this mission? It is hoped that the Third World churches will provide the primary staff needs. Mennonite and Brethren in Christ boards in North America may also share suitable persons. Presently it is felt that In-

donesians and Japanese could make unique contributions to Bangladesh. Encouragement in recruitment is being particularly directed to Mennonite-related churches in these countries.

Asia Mennonite Services, as the mission to Bangladesh is called, does not look upon this venture as one which will issue in immediate results. Patience in witness by word and deed will be a necessary part of our endeavor. There are, however, some favorable indications of openness which encourage us. A recent report states, "Since the 1971 liberation movement, the missionary situation has remained unchanged and open doors to preach the gospel are available. In fact, now the time seems especially ripe for harvest. There is a tremendous opportunity at our doorsteps, and people come seeking the gospel on their own. The church in Bangladesh is very small and has limited resources to meet the great challenge. It needs the help of the Christian church outside Bangladesh."

This is the first mission field of Asia Mennonite Services, an inter-Mennonite mission agency. It will be looking also to other needy areas of Asia to find the places of greatest need. It represents an opportunity for the older churches (as in North America) and the younger churches in Asia to work together in fulfilling the Great Commission.

Goodbye . . . Kamusyala*

Barbara-Ann deHaan

1973—

"Goodbye, John. You and your two brothers will probably be married till we come back."

"Goodbye, Michael, my only grandchild."

"Goodbye, Adrian, my only son."

"Goodbye, Marlene. Don't grow up too fast while I'm gone, little sis."

To the tearful strains of "God be with you till we meet again" we left Olmstead airport in Harrisburg.

To our families, we were going to the ends of the earth. To us, we were going into the adventurous unknown.

For over three years we have fought, sang, cried, prayed, laughed and worked our way through those "unknown" adventures. Again, it is time to say goodbye.

1976—

"Kamusyala, Josiah. You and Lazarus will probably be married soon."

Adrianus and Barbara-Ann DeHaan recently completed voluntary service assignments in Zambia.

"Kamusyala, Josephine, my little Zambian sister."

"Kamusyala, Bina Jerid." (The widowed wife of my Zambian "father" Jonah Moyo.)

"Kamusyala, Bina Martha." (A sobbing little Zambian grandmother, who squeezed me so tightly when she said goodbye that I had to cry harder.)

"Kamusyala, Frank and Pat." (Our stand-in parents who encouraged us like many couples before us to keep on and not give up.)

To the tearful strains of "Lez' ab'amwe nimukasakana" we leave the Lusaka airport.

To our Zambian friends, we are going to the ends of the earth. To us, we are going into the adventurous unknown. We have waiting for us at the other end no home, no car, no job, an unknown future, and two anxiously waiting families.

God promised to be with Abraham as he packed up and moved into the unknown. He will also be with us.

*"stay well" in Tonga.

FILMSTRIP AVAILABLE

Vietnam: A Time to Build is a new filmstrip which depicts needs in post-war Vietnam and the opportunity for a Christian peace witness through responding to those needs when many groups and countries have turned their backs on Vietnam.

The filmstrip is written by former Mennonite Central Committee Asia Director Robert W. Miller, one of the few Americans who has visited both North and South Vietnam since the end of the war.

The filmstrip includes slides taken by Miller and other members of the MCC delegation which spent three weeks in North and South Vietnam in November and by Earl Martin, MCC volunteer who remained in Vietnam for several months following the change of government in the south.

The filmstrip is available from Mennonite and Brethren in Christ conference offices, MCC provincial offices and the MCC headquarters offices at 21 South 12th Street, Akron, PA 17501 or 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.



Brethren in Christ

MISSIONS

The Ministry of Healing

Ever since Jesus came "healing the sick," His disciples have tried to respond to human need in the same way. In this century, as the Brethren in Christ came in contact with more "neighbors," their awareness of human need multiplied with each step outward into the world. It is no wonder that so many sons and daughters of the church have entered the healing ministries.

Often the church, through its missions, has started a medical ministry where none existed before. As the community (normally through government channels) picks up this basic community service, Christian workers either relate to the emerging programs or move on to new areas of need. The church should not be possessive of its ministries; its people are servants of Christ and witnesses to His Gospel of love in the world.

Physicians

Who began their missionary service from 1951 to 1975.

Alvan Thuma, Rhodesia, Zambia
Harold H. Engle, MCC (Taiwan)
R. Virginia Kauffman, Rhodesia
George Paulus, Jr., India
Glenn H. Hoffman, MCC (Indonesia)
Alvin L. Heise, Navajo
Joseph Engle, Zambia
John K. Kreider, Navajo, Rhodesia
Lowell Mann, India
J. Myron Stern, Rhodesia
Henry L. Kreider, MCC (Algeria, Jordan, Haiti), India
Robert K. Worman, Rhodesia, Zambia
Leroy Steinbrecher, Navajo, Rhodesia, Zambia
David VanderBent, MCC (Algeria)
John E. Engle, Jr., MCC (Appalachia)

Samuel M. Brubaker, Navajo, Zambia
Robert Musser, Zambia, EMB (Tanzania)
Roger C. Sider, Rhodesia
Jack Wolgemuth, MCC (Zaire)
David Byer, Zambia
Jesse L. Heise, Zambia
Donald Minter, Navajo
Robert H. Smith, Navajo
Paul G. Lenhert, Rhodesia
Charles Walters, Navajo
Jon Kromhout, Zambia
Howard Zacharias, Zambia
Morris Book, Navajo
Nelson Entwistle, Zambia
John Spurrier, Zambia

Third
Quarter
1976

The FOURTH QUARTER DIRECTORY will make note of any corrections to the historical Personnel Listings published during 1976: First Quarter — Long-Term Service, Second Quarter — Teachers, Third Quarter — Medical Persons.

Nurses and Paramedical Personnel

Who began their missionary service—

Prior to 1940

Grace B. Brubaker, Africa
Martha (Kauffman) Eshelman, Africa
Margie K. Engle, Kentucky
Mable Hall, Africa
E. Verda Moyer, Africa, Navajo
Esther T. Mann, Africa
Leora Yoder, India
Dorothy L. Hershey, Rhodesia
Edna Lehman, Africa



During the 1940's

Mary L. Brenaman, Africa
Gladys K. (Feese) Henry, Kentucky
Elizabeth (Hess) Asper, Kentucky
Emma Rosenberger, India
Mary E. Heisey, Kentucky, Africa
Rhoda Lenhart, Africa
Beulah Arnold, India
Erma Hare, India
Velma I. Heisey, MCC (Philippines), Navajo
Ruth T. Wingert, Africa



During the 1950's

Lucy Ensminger, Navajo
Katie Rosenberger, Kentucky
Ruth (Zercher) Hoover, Navajo
Mary H. Engle, MCC (Taiwan)
Clara (Meyer) Eberly, Navajo
Blanche Kipe, Zambia
Ethel (Wolgemuth) Kreider, MCC (Jordan), Navajo
Miriam Stern, Rhodesia, Zambia
Gladys Lehman, Zambia, Rhodesia, Navajo
Mary Jane Shoalts, India
Evelyn Bohland, India
Martha Lady, Rhodesia, Zambia
M. Jane Monn, Navajo
Laura (Bond) Carlson, Navajo
Kathryn (Hossler) Eisenhower, Rhodesia, Zambia
Urania (Williams) Flory, Navajo
L. Maxine Heise, Navajo
Norma (Brubaker) Steckley, Rhodesia, Zambia
Mary (Wideman) Sider, Navajo

Mae (Eberly) Stern, Navajo
Evelyn (Noel) Dell, Navajo, Rhodesia
Anna Marie Hoover, medical secretary, Navajo
Mildred (Brillinger) Sider, MCC (Haiti), Navajo
Joann C. Wingert, Navajo
Helen (Pyke) Miller, Rhodesia



During the 1960's

Dorothy Hoover, MCC (Korea)
Edna (Long) Kreider, Navajo, MCC (Haiti), India
Eva Mae Peters, Rhodesia, Zambia
Ethel Sider, Navajo, India
Anna Mae Ludwig, LPN, Navajo
Jean Shonk, LPN, Navajo
Winnie Worman, Rhodesia, Zambia
Ruth (Gettel) Fisher, Navajo, Rhodesia, Zambia
Shirley Heisey, Zambia
Linda Pierce, LPN, San Francisco
Ruth (Albrecht) Potteiger, LPN, Navajo
Donna Sollenberger, Navajo, Rhodesia
Ruth M. Zook, Japan,
Martha Garber, Navajo
Marilyn Ebersole, lab technician, MCC (Newfoundland), Rhodesia
Marjorie (Hoover) Groff, Rhodesia
Evalyn (Schock) Long, Navajo, Zambia
Geneva (Lavy) Yoder, Navajo
Erma Jean (Gish) Bert, Rhodesia, Zambia
Naomi (Sentz) Hofstetter, LPN, Navajo
Winifred Knepper, Rhodesia
Eva Byers, Zambia
Sophia (Reynolds) Haas, Navajo
Joyce (Wolgemuth) Heisey, Navajo
Sharon (Miller) Herr, medical secretary, Zambia
Esther Mae Lenhart, India
Jean Byer, Zambia
Martha S. Hess, LPN, Navajo
Martha G. Minter, Navajo
Sandra Lee Neyer, Navajo

Kathleen Thuma, Navajo
Ruth E. Book, Navajo
Nancy Botts, Japan
Erma Ruth Hess, Navajo
Ann McEwen, Zambia
Marion (Winger) Sider, LPN, Navajo
Marilyn Smith, Navajo
Elsie Stauffer, LPN, Navajo
Judith (Barr) Troyer, MCC (Haiti)
Judith (Sholes) Swartz, medical secretary, Zambia



During the 1970's

Jean Bauman, LPN, Navajo
Marilyn (Sider) Graybill, Rhodesia, Zambia
Joyce King, Rhodesia
Cara Musser, Nicaragua
Eileen Musser, lab technician, Zambia
Eleanor Poe, Zambia
Faye, Shelly, Zambia
Lois Book, Rhodesia, Zambia
Shirley J. Heise, LPN, Navajo
Rosanna (Wingert) Hess, Navajo
Arlene Miller, Zambia
Sylvia Walters, Navajo
Loreen (Wideman) Witmer, Navajo
Jan Blosser, Zambia
Janny Bosman, Zambia
Loraine Buckwalter, Rhodesia
Lois H. Hess, Rhodesia
Joyce (Musser) Martin, Navajo
Lois Thuma, MCC (Appalachia)
Ellyce Jean Charles, New York City
Barbara deHaan, Zambia
Lucille Heise, MCC (Appalachia)
Wanda L. Heise, Nicaragua
Karen Buckwalter, Rhodesia
Eleanor Entwistle, Zambia
Metta Hutton, Zambia
Nel Peters, Zambia
Ans du Pyjter, Zambia
Eileen Sherk, Zambia
Ali van den Pol, Zambia
Rosemarie Weiss, Zambia
Doris Wenger, New York City
Joan Cambridge, Montreal Lake
Cynthia Kipe, Rhodesia

BRETHREN IN CHRIST MISSIONS

Brethren in Christ Missions Directory

THIRD QUARTER 1976

MISSIONS

Rhodesia

Bishop's Office: P.O. Box 711, Bulawayo, Rhodesia, Africa
Edna M. Switzer
Lorraine Buckwalter (Mpilo Hospital Mid-wifery School)

Field Secretary: P.O. Box 223, Bulawayo, Rhodesia, Africa

Robert and Carolyn Mann
Bible Institute Extension Centre: P.B. M-5218, Bulawayo, Rhodesia, Africa
Jacob and Nancy Shenk

Ekuphileni Bible Institute: P.B. M-5218, Bulawayo, Rhodesia, Africa
Luke and Martha Keefer
Earl and Lois Hess
Eva Mae Melhorn

Financial Secretary: P.O. Box 1219, Bulawayo, Rhodesia, Africa
Lewis and Gladys Sider*

Matopo Book Centre: P.O. Box 554, Bulawayo, Rhodesia, Africa
Phyllis Engle*

Esther Hennigh*
Elwyn and Meredyth Hock

Matopo Secondary School: Private Bag T-5391, Bulawayo, Rhodesia, Africa

Ellen Hoover
Dorothy M. Martin
Steven Newcomer*
Lois Jean Sider
John Snyder*

Mtshabezi Mission: Private Bag M-5216, Bulawayo, Rhodesia, Africa

Samuel and Joyce King
JoAnne Brubaker
Miriam Frey
Nancy Kreider
Erma Lehman
Wilbur and Bertie Shenk*

Mtshabezi Mission Hospital: Private Bag M-5211, Bulawayo, Rhodesia, Africa

Dr. R. Virginia Kauffman
Karen Buckwalter*

Mtshabezi Teachers College: Private Bag M-5212, Bulawayo, Rhodesia, Africa
George and Ethel Bundy

Wanezi Mission: Private Bag S-5367, Bulawayo, Rhodesia, Africa

Carl and Winifred Knepper
Mildred Myers
Donald and Dorothy Potteiger
Sharon Weisser

Youngways Hostel (for missionary children): 40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa
Edward and Nancy Sider*

Zambia

Bishop's Residence and Office: P.O. Box 115, Choma, Zambia, Africa
H. Frank and Blanche Kipe
Velma Brillingner

Field Secretary: P.O. Box 2184, Lusaka, Zambia, Africa
Ira and Miriam Stern

Choma Bookroom: P.O. Box 198, Choma, Zambia, Africa
Levi and Sandra Brubaker

Choma Secondary School: P.O. Box 92, Choma, Zambia, Africa
David and Doris Barr*
Kenneth and Elva Bulgrien
Mary Olive Lady

Financial Secretary: P.O. Box 83, Choma, Zambia, Africa

Walter Long*
Macha Mission: Private Bag 11xc, Choma, Zambia, Africa

Macha Mission Hospital: P.O. Box 340, Choma, Zambia, Africa
Samuel and Erma Jean Bert
Walter and Evalyn Long*
Eileen Sherck*
John and Esther Spurrier*
Philip and Elaine Thuma*

Macha Secondary School: Private Bag 15xc, Choma, Zambia, Africa
Nathan and Catherine Bert*
Edith Miller

Nahumba Mission: P.O. Box 173, Choma, Zambia, Africa
Leonard and Muriel Sider*

Sikalongo Bible Institute: P.O. Box 131, Choma, Zambia, Africa
Fannie Longenecker
Marshall and Eleanor Poe

Sikalongo Mission Hospital: P.O. Box 131, Choma, Zambia, Africa
Mary E. Heisey
Dale and Linda Winger*

India

Banmankhi Mission: P.O. Banmankhi, N.E. Railway, District Purnea, Bihar, India 854-202

No resident missionary
Madhipura Mission: P.O. Madhipura, N.E. Railway, District Saharsa, Bihar, India 852-113

Henry and Edna Kreider
Leora Yoder

Purnea Mission: P.O. Box 6, Purnea, Dt. Purnea, Bihar, India 854-301

No resident missionary

Other Ministries—India:
FEBA: 7, Commissariat Road, Bangalore, India 560-025

Allahabad Bible Seminary, 20 Stanley Road, Allahabad U.P., India 211-002

12/A Underhill Lane, Delhi, India 110-054

Japan

Superintendent's Residence: 309-15, 4 Chome, Hana-Koganei, Kodaira, Tokyo, Japan 187

John and Lucille Graybill
Beth Bearss*

Cho shoji, Nishiichi, Toyota Cho, Toyoura Gun, Yamaguchi-Ken, Japan 750-04

Marlin and Ruth Zook

Nicaragua

Apartado 1044, Managua, Nicaragua, C. A.

Apartado 4663, Managua, Nicaragua, C. A.
Glen and Wanda Heise*

Charles and Cara Musser

MISSIONARIES ON FURLOUGH

Allen and Leoda Buckwalter, 70 E. College Ave., Elizabethtown, PA 17022

Shirley Heisey, c/o Jacob Z. Heisey, Rt. 4, Lebanon, PA 17042

William and Mary Hoke, 503 N. Railroad St., Palmyra, PA 17078

Joseph and Marietta Smith, c/o P.O. Box 149, Elizabethtown, PA 17022

Bert and Marian Sider, 2639 Point Abino N., Stevensville, Ontario, L0S 1S0

MISSIONS

Canada

Montreal Lake Children's Home

Timber Bay, Sask. S0J 2T0
Ron and Gayle Bowman
Joan Cambridge*
Charles and Marjorie Cobb
Esther Dick*
Alice Farthing
Brenda Rose
Valarie Stump

United States

Bronx (Fellowship Chapel)

246 E. Tremont Ave., Bronx, N. Y. 10457
Alvin and Thata Book
Dale Keefer*
Ruth A. Long*
Lynn Mendenhall*
Doris Wenger*

Spring Lake Retreat

R. R. 1, Box 361, Wurtsboro, N. Y. 12790
Wayne and Kathy Steffee*

Samuel and Cora Bert*

Labish Village, Salem, Ore.
4383 Dover Ave., N.E., Salem, Ore. 97303

Leon Burkholder*
Verle and Maralee Brubaker*

New Mexico (Navajo Mission)
Bloomfield, N. M. 87413

Marion and Rachel Heisey
Warren and Connie Hoffman

Gemey Boniface*
Esther Book
Kathy Eyster*

Rosa Eyster
Rose Hamilton*

Oren and Naomi Hofstetter*
Anna Marie Hoover

Bryan and Joyce Lady*
Lauren Martin*

Edith Merkey*
Janet E. Oberholtzer*

Joseph and Marlene Reese*
Donald and Marion Stoner*

Benjamin and Eunice Stoner
Bessie Trujillo

Keith Tyson*
John Peter Yazzie

Pharr, Texas (Palm Valley Brethren in Christ Ministries)

126 E. Cherokee, Pharr Texas 78577
Leroy Eberly, Team Leader

San Francisco (Life Line Chapel)
422 Guerrero St., San Francisco, Calif. 94110

Paul and Evelyn Hill, Supt.
Gay Brunt*

Gregory Funk*
Stewart Nell*

Daniel J. Musser*
Faye Wildeson*

Dean Willow*

San Francisco (Life Line Mission)
917 Folsom St., San Francisco, Calif. 94107

Ray and Winnifred Hock

MISSION CHURCHES

Canada

Paddockwood (North Star Mission)

Rev. Howard Rensberry
(Timber Bay, Sask., Canada S0J 2T0)

United States

Blandburg

Blandburg, Pa. 16619
Rev. Harry L. Ritchey
(P.O. Box 55, Blandburg)

Brooklyn

225 Sterling St., Brooklyn, N. Y. 11225
Rev. and Mrs. Cecil Loney

Callaway (Adney Gap)

Callaway, Va. 24067
Rev. Steven McIlveen (R. 1, Box 48)

Columbia (Millertfields)

Columbia, Ky. 42728
Rev. Edgar Giles
(R. 1, Campbellsville, Ky. 42718)

Dayton

831 Herman Ave., Dayton, Ohio
Rev. John Pawelski

DeRossett

R. 7, Sparta, Tenn. 38583
Rev. Irving Parker

Garrin (Bloomington)

Columbia, Ky. 42728
Rev. Wilbur Benner
(Rt. 1, Knifley, Ky. 42753)

Hillman (Maple Grove)

Hillman, Michigan 49746
Rev. Earl Miller
(R. 1, Mio, Mich. 48647)

Hillsville (Bethel)

Hillsville, Va.
Mr. Raymond White in charge
(R. 4, Hillsville, Va. 24343)

Hunlock Creek

Hunlock Creek, Pa.
Rev. Ross Morningstar
(331 Vine St., Berwick, Pa. 18603)

Ickesburg (Saville)

Ickesburg, Pa.
Rev. Milford Brubaker
(R. 1, Box 30, Ickesburg, Pa. 17037)

Knifley (Knitley Chapel)

Knifley, Ky. 42753
Rev. Wilbur Benner
(Rt. 1, Knifley, Ky. 42753)

Llewellyn

Llewellyn, Pa. 17944
Rev. William Fetrow (Box 117)

Mt. Holly Springs

Mt. Holly Springs, Pa. 17065
Rev. Ernest U. Dohner
(Box 32, Grantham, Pa. 17027)

Salem (Labish Community Church)

4522 Scott Ave., N.E., Salem, Ore. 97303
Rev. Art Cooper (4306 Scott Ave., N.E.)

Sheboygan

1325 Carl Ave., Sheboygan, Wis. 53081
Rev. Tyrus R. Cobb

Uniontown (Searights)

Uniontown, Pa. 15401
Rev. Wm. H. Martin
(Box 67, Chestnut Ridge, Pa. 15422)

EXTENSION CHURCHES

Canada

Collingwood

227 Sixth St.
Collingwood, Ont., Canada
Rev. Robert Dale Shaw (539 Spruce Ave.)

Dellisle (Community Chapel)

Dellisle, Sask., Canada S0L 0P0
Rev. Allen Hopper (Box 212)

Kirkland Lake

Rev. Ronald Lofthouse
(7 Harding Ave., Kirkland Lake, Ont.)

Saskatoon (Massey Place)

Saskatoon, Sask., Canada S7L 3V9
Rev. Douglas Sider (1 Malta Crescent)

United States

Baltimore (Marlyn Avenue)

611 S. Marlyn Ave., Baltimore, Md.
Rev. Marvin Keller
(925 Homberg Ave., 21221)

Campbellsville

Campbellsville, Ky. 42718
Rev. Norman Channel (102 Hord St.)

Cincinnati (Western Hills Church)

2815 Robert Ave., Cincinnati, Ohio 45211
Rev. Charles F. Ankney
(3419 Springdale Rd., 45239)

Des Moines (Oak Park)

Rev. Harold Jackson (3840 W. 14th St.,
Des Moines, Iowa 50313)

Dublin (Highland Park)

Dublin, Va.
Rev. Orvin White
(32 Dalton Dr., Dublin, Va. 24343)

Hanover (Conewago)

301 Maple Avenue, Hanover, Pa. 17331
Rev. Kenneth Reid (212 Krug Ave.)

Harrisburg (Bellevue Park)

2001 Chestnut St., Harrisburg, Pa.
Rev. Frank D. Dutcher
(1919 Bellevue Rd., 17104)

Massillon (Amherst)

8650 Beatty St., N.W., Massillon, Ohio
Rev. Atlee Hershberger
(852 Amherst, N.E., 44646)

McMinnville (Rolling Acres Community Church)

McMinnville, Tenn. 37111
Rev. Rodger L. McCann (401 Pace St.)

Moreno

Moreno, Calif. 92360
Rev. Samuel Fisher
(13831 Redlands Blvd.)

Orlando

745 Holden Ave., Orlando, Fla. 32809
Rev. Larry Steffee (741 Holden Ave.)

Phoneton

Phoneton, Ohio 45355
Rev. Elam O. Dohner (Box 95)

Roanoke (Valley View)

5648 Oakland Blvd. and Verndale Dr.,
N.E., Roanoke, Va. 24019

Smithville (Pomeroy Chapel)

Smithville, Tenn. 37166
Rev. David P. Buckwalter (R. 3)

South Hagerstown (Van Lear)

4 Van Lear Dr., Williamsport, MD 21795
Rev. Clarence Brubaker (2713 Buford Dr.)

URBAN MINISTRIES

Personnel serving in urban North America, having an administrative relationship with the Office of Urban Ministries.

Dwain Harwick*, Christian Stronghold Missionary Society, 658 N. 52nd St., Philadelphia, PA 19131

CHRISTIAN SERVICE MINISTRIES

*Other personnel serving in Voluntary Service are listed under the unit to which assigned in other departments of the DIRECTORY.

Serving Under MCC

Millard and Sharon Engle, Kgatleng Development Board, Box 208, Mochudi, Botswana

Nancy R. Heisey, Mukedi, B.P.1, Tshikapa, Republique du Zaïre

Mark and Darlene Keller, Private Bag 1, David Livingstone Teacher Training College, Livingstone, Zambia

Harold and Mildred Nigh, c/o MCC, Kolymbari, Chania, Crete, Greece

Donavon and Jewell Nissly, c/o MCC, Box 329, Mbabane, Swaziland

Richard and Martha Sider, U. B. L. S., Luyengo, Swaziland, Africa

Lawrence and Shirlee Yoder, MCC, Jalan Penjawi 48, Pati, Central Java, Indonesia

SELF-SUPPORTING MISSIONARY ASSOCIATES

Lamar and Anna Mae Fretz, D.L.T.T.C., Private Bag 1, Livingstone, Zambia, Africa
Michael and Holly Graybill, 309-15, 4 Chome, Hana-Koganei, Kodaira, Tokyo, Japan 187

Roy and Esther Mann, 32 Dorchester House, Jameson St., Bulawayo, Rhodesia
Richard and Kathleen Stuebing, Private Bag RW 13X, Lusaka, Zambia, Africa

BRETHREN IN CHRIST PERSONNEL SERVING UNDER OTHER ORGANIZATIONS

Marlin Burkholder, Northern Light Gospel Mission, Box 315, Red Lake, Ontario, Canada

David and Florence Carlson, P.O. Box 825, Roodepoort, Transvaal 1725, South Africa (*Trans World Radio*)

Charles and Barbara Dederick, 831 E. Third St., Williamsport, Pa. 17701 (*American Rescue Workers Mission*)

Premnath S. Dick, 2050 Second Ave., New York, N. Y. 10029 (*East Harlem Interfaith*)

Ethel Doner, Port-de-Paix, Haiti, West Indies (*Unevangelized Fields Mission*)

David and Lorraine Dutcher, P.O. Box 461, Belize City, Belize (*Eastern Mennonite Board of Missions*)

Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, 0002 South Africa (*Sponsored by The Evangelical Alliance Mission*)

Joe and Elaine Haines, Edinburgh Mission Medical Hospital, P.O. Box 11, Nazareth, Israel (*Mennonite Board of Missions*)

Gulabi McCarty, 1 Wheeler Rd., Bangalore 560005, India (*Youth for Christ*)

Robert and Marian Musser, Box 7, Musoma, Tanzania, East Africa (*Eastern Mennonite Board*)

Douglas Myers*, Redland Labor Camp, Homestead, Fla. 33030 (*Eastern Mennonite Board*)

Lois Raser, Apdo. 190, Jerez, Zacatecas, Mexico (*Christian Children's Fund*)

Donald and Mildred Ressler, Central Alaskan Missions, Inc., Glennallen, Alaska 99588

Winnie E. Thuma, United Mission to Nepal, Katmandu 126, Nepal (*United Mission to Nepal*)

Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (*Mexican Evangelistic Mission*)

Rhoda Winger, A.C.P.O. Box 51, Quezon City, Philippines 3001 (*Campus Crusade for Christ*)

Carl and Marilyn Wolgemuth, 538 Pebble Rd., Duncanville, Texas 75116 (*Wycliffe Bible Translators*)

VOLUNTARY SERVICE PERSONNEL SERVING IN BRETHREN IN CHRIST INSTITUTIONS

Messiah Home

2001 Paxton St., Harrisburg, PA 17111
Tammy Krause

Mile High Pines Youth Camp

Angelus Oaks, Calif. 92305
Nelson Burkholder

Emerson Peckman
Steven and Phyllis Smith

Upland Manor

1125 W. Arrow Hwy., Upland, CA 91786
Kaye Oldham

Christine Ward

Religious News

"Our Country Right or Wrong" Hit As "Scriptural Heresy"

Sen. Mark O. Hatfield (R-Ore.), told a United Methodist gathering in Baltimore that the concept of "our country right or wrong" is a "scriptural heresy."

Speaking at a rally at the conclusion of the 192nd session of the Baltimore Annual (area) Conference of the United Methodist Church, the Conservative Baptist layman said, "There is danger of our confusing God's blessing on our country with the idea that He has uniquely blessed us as if He were a tribal god."

He warned that Americans "are too inclined to form a tight link between Christianity and Americanism," and declared that "the idea of 'our country right or wrong, but our country' is scriptural heresy."

Speaking on the theme of what kind of prayers Christians can offer, Sen. Hatfield said, "We can offer prayers of thanksgiving for God's blessing, for the freedom to worship and to serve God, for a place of opportunity for 50 million immigrants since 1605, for the goals of justice, equality and democracy partially achieved and for abundant resources for most."

But he also called for prayers "of repentance for our corporate failings and corporate sins, for the subordination and exploitation of black people, Native Americans and other minorities, for the overemphasis on military power, for the pillage of our natural resources as though they were limitless."

Carl Henry Explains "Reservations" About Lindsell Book On Biblical Inerrancy

While aligning himself with Author Harold Lindsell's view on the authority, inspiration and inerrancy of the Scripture, Dr. Carl F. H. Henry says his publicized "reservations" about the book concern themselves with the inversion of emphasis through which inerrancy becomes the first and primary issue in the discussion of Scripture.

"Inerrancy is clearly implied, logically deduced from and a necessary correlative of inspiration, though not *explicitly* taught," Dr. Henry told campus journalists in an interview at Trinity Evangelical, Divinity School where he is visiting professor of systematic theology.

Dr. Henry, whose interview will be syndicated exclusively by the Evangelical Press Association for its member periodicals, said the new Zondervan book by Dr. Lindsell "lacks theological balance," and stresses the Bible's authority ahead of inspiration or inerrancy.

"I'm troubled," Dr. Henry said, "about the possibilities of a vast amount of misunderstanding among the laity in view of excessive statements, and exaggerated perspectives that may only encourage some

younger scholars to escape the force of Dr. Lindsell's real intentions."

He said the impression left by *The Battle for the Bible* is that the evangelicals are now simply a ghetto-operation. "What you don't get," he added, "is the realization that there is a vast tide of sympathy for our view in many spheres. . . . Nor does *The Battle for the Bible* give us the sense that the Bible is battling for us, and that the other views are in desperate trouble, struggling to escape ever encroaching skepticism by any and every possible means."

Charity in Lieu of Union Dues Approved For a Mennonite

The Manitoba Labor Board has ruled that a Mennonite worker who is opposed to unions on the basis of conscience may pay compulsory union dues to a charity instead of to the union.

Gordon Dyck, a summer employee at the International Harvester Canada company here, was exempted from paying dues to the United Steelworkers of America on the basis of conscientious objection, with the money to go to the charity of his choice. Mr. Dyck, 19, is a University of Winnipeg student majoring in religious studies. He is a member of the Crestview Fellowship, a member church of the Evangelical Mennonite Conference.

"Employees should be able to come to an agreement with employers in a way that does not make them adversaries," Mr. Dyck said in explaining his opposition to unions. "The reason for the union is to gain power in negotiations in order to fight better. I don't see the necessity for that kind of relationship with management."

George Otis Takes "Character Audit" of Candidate Reagan

In responding to questions by George Otis which were termed a "character audit," former California Governor Ronald Reagan said he had been "born again," and that he would use the U.S. Presidency as a "pulpit for leadership."

Otis, head of High Adventure Ministries here, taped the interview with a Presidential candidate as his first "character audit" to release in a TV series featuring Christian newsmakers and celebrities.

Reagan also said in the interview that he believes there is hunger in the land for "spiritual revival . . . a return to a belief in moral absolutes." He said in this bicentennial year "we are daily reminded that our strength and our greatness grew from a national commitment from God and Country."

Otis hopes his in-depth probes of Presidential candidates' spiritual commitment will become a tradition for future elections.

Buy Cheaper Clothes, Eat Less, Mother Teresa Urges Trudeau

Mother Teresa of Calcutta, the famed apostle of the poor and dying, called on Canada's Prime Minister to lead his countrymen into lives of "understanding love and poverty to affect changes in their lifestyles" by setting the example of sharing his wealth with those who have nothing.

She said Prime Minister Pierre Trudeau should buy cheaper clothes, eat less and translate his words of love into action.

Speaking at a news conference during the Habitat Forum, an unofficial but parallel meeting to the official United Nations' Habitat conference in Vancouver, the Roman Catholic nun referred to Mr. Trudeau's remarks made at the opening U.N. session. He had told delegates that "men must learn to love one another in a way which will require of us an unprecedented desire to change ourselves."

Church World Service Marks 30 Years of Service

An ecumenical relief agency that was formed on a "temporary" basis after World War II is celebrating 30 years of work during which it has shipped nearly five billion pounds of relief material overseas.

Church World Service, which now operates as the relief arm of the National Council of Churches, has shipped more than 400 million pounds of relief supplies worth more than \$270 million during its existence, plus nearly 4.5 billion pounds of food valued at more than \$325 million through the Food for Peace program.

Catholic Editor Applauds "Openness" Of Carter On Religious Commitment

A Roman Catholic editor has asserted that no other Presidential candidate has spoken so openly of his religious commitment as Jimmy Carter.

Dale Francis, executive editor of *Our Sunday Visitor*, declares in an editorial in its June 6 issue that "Carter is something new in Presidential candidates. You can search back through our national history without finding another major candidate who has spoken so openly of his religious commitment."

Comparing the current campaign with that of 1960, Mr. Francis writes that 16 years ago, "John Kennedy was busily denying the fact he was a Catholic was going to influence him in the Presidential office."

"In 1976 Jimmy Carter is busily asserting that the fact he is a 'born-again Christian' will influence him very much in whatever he does."

"Distinctive Architectural Settings" Held No Longer Needed By Churches

It is no longer true that denominations require "distinctive architectural settings" for their worship services, a seminary professor of preaching and worship states.

"If you had attended a service of the Lord's Supper 25 years ago without knowing the name of the church or looking at a service book, you could have discovered whether you were in a Roman Catholic, Presbyterian, Lutheran or Methodist congregation," Dr. Laurence H. Stookey of Wesley Theological Seminary observes.

"Today this is not the case, and therefore neither is it true that denominations need distinctive architectural settings for their services," he writes in *Faith and Form*, journal of the Guild for Religious Architecture based here.

A Sharing God-A New People

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such charge as "thou mayest" . . . "thou shalt not." Man is called to set a course and to hold to it.

But this free creature is soon considering the alternatives to discipleship. He toys with the ideas of being self-made, of independence, of mixing the "nos" and "yeses." The cafeteria of options, uncritically examined seems too attractive. And soon he is in broken fellowship, hiding under a bush, running, having his dignity and image marred, tasting the bitter dregs of deserved judgment.

But the hand and nature of this creating God is not put to rest. Rather, in His sovereignty He enters into that failure. In the pronounced judgment "He shall bruise you on the head" comes hope," and you shall bruise him on the heel" (Genesis 3:15). This caring, sharing, and creating God sets about to make a new people. He shares his recreations with His and our world. The Creator becomes the Redeemer and after the second chapter of Genesis, most of the chapters of the Bible tell us the story of God's redeeming activity.

At times in redemptive history these recreations come slowly. The new beginning of Adam and Eve ends in the judgment of Cain. Cain's new beginning ends with the drunkenness of Noah. And ultimately the judgment of Babel. Men seem to persist in working against their image capacity. They will have another fling at independence, at playing god, of making a bad mess of good things. Man is repulsed by sin yet finds it attractive. He is at times in flight from evil and yet in partnership with it. But God doesn't stop. He will have His stars in the night. Abraham is called, is made new, and shares his faith with his world. He undergoes a kind of re-creation and becomes the friend of God and a useful guide to many men. Enoch, Joseph, Moses, Samuel and the prophets are among the recreations which God shared with His world. In the midst of the judgments upon sin, God will have His remnant, His new people, His recreations who become the light and salt of the earth. Out of these judgments come the agents of fresh beginnings who are part of the continual stream of redemptive history. They are the fellow-workers of God. It is their walk with God which saves the world's future. Their lives are a testimony that He can make something beautiful of each life.

Our world desperately needs the ministry of God's re-creations. Most people in our world think something like the following:

Happy are the pushers: for they get on in the world.

Happy are the hard-boiled: for they never let life hurt them.

Happy are they who complain: for they get their own way in the end.

Happy are the blase: for they never worry over their sins.

Happy are the slave-drivers: for they get results.

Happy are the knowledgeable men of the world: for they know their way around.

Happy are the trouble-makers: for people have to take notice of them.

Jesus Christ said:

Happy are those who realize their spiritual poverty: they have already entered the kingdom of Reality.

Happy are they who bear their share of the world's pain: in the long run they will know more happiness than those who avoid it.

Happy are those who accept life and their own limitations: they will find more in life than anybody.

Happy are those who long to be truly "good": they will fully realize their ambition.

Happy are those who are ready to make allowances and to forgive: they will know the love of God.

Happy are those who are real in their thoughts and feelings: in the end they will see the ultimate Reality, God.

Happy are those who help others to live together: they will be known to be doing God's work.

Phillips, *Your God Is Too Small*, p. 101-102

With the ministry of Jesus, God steps up the quantity and the quality of His re-creations. He is making persons new, completing the image prejudice, and then sharing these new persons with the world.

At the recommendation and urging of my wife, I recently read Charles Colson's book *Born Again*. What a moving story of God making a person new. A top man in government, with power to move the world, discovers he has no power to do anything about his inner emptiness. His life was spinning dizzily out of control and he meets Tom Phillips who became a steady compass. He is ministered to by one of God's re-creations. He begins to discover God and His Word and the depth and faithfulness of other Christians. Political enemies become prayer partners. "The hatchet man" who did the president's dirty work begins to do God's work. Fractured relationships begin to be healed. An unbelieving

family comes to faith. Prison is made bearable because of supporting friends who pray. The suffering of prison is turned into opportunities to minister and to share in bearing the hurts of men. The helpless get help. The sick are healed. The discouraged gain hope. Enemies and cut-throats become brothers. Assigned to the prison laundry he discovers "a certain lesson in humility in washing the clothes of other people, not too far removed from washing their feet" (*Born Again*, p. 279). And now since release from prison he shares his re-made life in a continuing prison ministry. This too is a miracle of creation.

God also shares His future. At present there are times when it seems as if the sons of God are hidden. Much of the world does not know these sons. Most of the world's people choose other kinds of sonships. And many of these non-Christian sonships promise an uncertain future, a vague destiny. But the message of the Bible is that history is going someplace. There is a guaranteed future for the sons of God. The heel of man has been bruised, is getting bruised. But there is also the crushing of the head of the serpent. That head was crushed by the triumph of every saint of God. That head received a massive blow at the Resurrection of Jesus. There is coming that final crushing when God will fully share His future with us. In the body we are still in this age, but in the spirit we have entered the age to come. The subjected creation is to be set free from its slavery to corruption. The creation which now groans and suffers the pains of childbirth is going to get a release. God's sons are going to be part of that release for they will share in God's future. Jesus Christ is coming for His people. There will be a new freedom and glory for the children of God. There is a redemption of the body! God promises this future to us. He gives us the first fruits of His Spirit as a foretaste, a pledge, a guarantee that every Christian has a tomorrow.

What a great God we have! Sharing a good creation, His Image, Responsibility, His re-creations, and His future, the Christian has a lot going for him. Let us bow at His feet and worship. He is the eternal God. He is too big to comprehend and yet not so big as to forget us. He is for us! If God is for us, does it really matter who may be against us? He is the hope which maketh not ashamed and fadeth not away. May this hope keep us in Christ till the day break and the shadows flee and we are like Him and see Him face to face.

How to Read the Living Bible

Wayne McCown

IN THE beginning, there was no *Living Bible* — not that there was no Word from God, for even then, The Bible was a best-seller.

But that was during the reign of King James. And loyal evangelicals defended their ancient version as an inspired translation. Their position, however, was challenged seriously in the fifties and sixties by more up-to-date editions (notably the Revised Standard Version and the *New American Standard Bible*). Further onslaughts followed in the early seventies (including those of the *New English Bible*, and more recently, the New International Version). Thus, the walls were breached.

Now, the fortifications are down. It is a time for needed realignments. And evangelicals are trading in their swords for the newer models. The most popular seems to be the *Living Bible*.

But it's a big jump from the King James Version to the *Living Bible*! The KJV represented a very careful translation of the Hebrew and Greek manuscripts by fifty-four biblical scholars. The *LB* is not itself a translation; it is but one man's (Kenneth Taylor's) free paraphrase of another English translation (the American Standard Version of 1901). Of course, that's not the reason people prefer the *LB*. They prefer it because the KJV is archaic in its vocabulary and style. Indeed, it was composed in the classical style of the early seventeenth century. By contrast, the *LB* features an informal colloquial style, using common vocabulary which is current.

Because of its readability, this new edition has been well received and widely acclaimed. However, there is reason for concern with the widespread usage of the *LB* in Christian circles, because nearly all readers do not recognize the difference between a translation and a paraphrase. And there are dangers in paraphrases (as well as values).

What's wrong with the *LB*?

1. Taylor has "restored" to the text of the *LB* several passages of doubtful authenticity which he found in the footnotes of his ASV, for example, Matthew 17:21; John 5:3b-5; Acts 8:37.

2. At times the *LB* expands upon the text with imaginative details not at all warranted by the original. A clear example is in Amos 1:1. The ASV simply states, "The words of Amos who was among the shepherds of Tekoa." But in the *LB* we read: "Amos was a herdsman living in the village of Tekoa. All day long he sat on the hillside watching the sheep, keeping them from straying."

3. When Taylor assumes the role of commentator and freely interprets or reinterprets Scripture, his fidelity to the

original is often subject to question. In the *LB*, Jesus' characteristic designation of himself as the "Son of Man" has disappeared. It is a well-known fact that Jesus was very reserved about referring to himself as the Messiah. Probably because of the political overtones associated with the title, it did not give an adequate picture of His mission. Thus, He referred to himself, rather, as the "Son of Man" (more than eighty times in the Gospels). But the *LB* has replaced this title by "the Messiah" (Mark 9:13; Luke 21:27; 24:6), "I, the Messiah" (Matthew 8:20; 9:5; 11:19; etc.), or simply "I." Thus, according to the *LB*, our Lord freely and repeatedly claimed the title Messiah.

4. In numerous places the *LB* departs from the meaning of the original texts. John 1:17 reads: "For Moses gave us only the Law with its rigid demands and merciless justice, while Jesus Christ brought us loving forgiveness as well." Here the *LB* not only reads a great deal into the passage that is not there, it also gives a distorted view of both Moses and the Law. Time and again, as the footnotes show in part, the readings given by the *LB* are not "literal" and/or only "implied."

How should I use the *LB*?

The value of the *LB* is for "rapid reading" and gaining a sense of the "sweeping movement" of biblical history (to use Taylor's own words). I recommend it highly for family Bible reading, particularly if there are children in the home. Because of the nature of the *LB*, however, you ought to read it in large chunks.

Moreover, your basic understanding of any passage ought to be guided by a standard version (such as the RSV or *NASB*). It is not safe to build your concept of biblical truths on a free paraphrase. "For study purposes, a paraphrase should be checked against a rigid translation" (Taylor).

Actually, for serious Bible study the *LB* is totally inadequate. In terms of fidelity to the original texts, it is the least reliable of all available English editions. Moreover, the author has simplified (sometimes grossly) the deep and often complex thoughts of Scripture. For example, "the righteousness of God" in Romans 3:21-22 has become merely "a different way to heaven." Too, the *LB* has removed a great deal of the cultural and historical background of biblical revelation. In this "translation of a translation," one is just too far removed from the original setting for serious study of the sacred Scriptures.

On the other hand, the *LB* is proving itself very effective in evangelistic outreach. (Its biases and eccentricities are invariably pointed in a staunchly evangelical, if mildly Calvinistic, direction.) And Taylor has succeeded in making the Bible come alive for vast numbers of Christians, particularly among the young people. For this we thank God.

The writer is chairman and professor of biblical studies at Western Evangelical Seminary. This article was reprinted by permission from Light and Life.

Tis a Gift to Be Single

Heidi Frost

AS I turned on the light and walked in wearily from the wedding of two friends, the cockroaches scrambled frantically over the sink and counter space to find the dark. The quiet darkness shouted that the newlyweds were on their honeymoon and no longer alone. But I was alone and God had forgotten me. I lay down on my bed and cried tears of self-pity and anger. When the feelings subsided, I found myself challenging God to show me whether a person could be single and fulfilled. That night was the beginning of an adventure.

For as long as I can remember I had assumed that I would someday marry. After all, don't women exist for marriage and for children? Isn't it their destiny under God? It really never entered my mind that I would do anything else. As a teenager I had watched young brides walk the aisles. I saw them as Cinderellas, and wondered when the experience would be mine. It was all so "beautiful," so "white," so "right," so "happily ever after."

This sense that marriage was my destiny was further reinforced as friends of my parents would ask me who I was dating and make inferences about "when you get married" and "when you have children of your own." Only seldom did the scary thoughts and feelings surface. Then I would ask myself, "What if I'm not one of the lucky ones?" But I would quickly relax, because I didn't really know any unmarried women. If all the people I had met could get married, so could I.

I felt constant pressure during high school to always have a date, and then to always enjoy a date. Sometimes I wished I had the guts to say, "No, I don't want to go with you, I just want to stay home and read," but I quickly squelched those thoughts. Of course I wanted to go to a basketball game, not because basketball was interesting but because life was really only meaningful when you were with a man. It made no difference whether I enjoyed the companionship of the guy. What mattered was that he was a guy and he wanted to be with me. Often I felt uncomfortable as I tried to be whatever I thought a guy wanted me to be. The relationship felt shallow and insin-

cere. *Is this what it will always feel like?* I pondered.

After becoming a Christian, the religious culture reinforced these feelings. Why not ask God for my future husband? After all, wasn't marriage the reward God sent if you were "a good little Christian girl"? The few unmarried women I met were not excited about their lives. I saw only lonely babysitters, little old ladies with blue hair and tennis shoes who moped around, and parents, and neighbors who wrung their hands over their unmarried daughters.

It culminated in that tearful night in my bedroom. From that point, God set me on a new adventure: to find out if I could be single *and* fulfilled. Things began to change once I felt free to share my feelings with God. I told him bluntly about my anger and hostility. It cleared the air between us. I had not really believed God wanted to hear my feelings. How amazing! We are related to a God who cares about what we feel and asks us to share our feelings with him so that we can move into the adventure he has for us. I also discovered God didn't strike me dead or blind when I expressed anger or hurt feelings.

Slowly I began to see the gifts that exist in the single life. Was it possible that being married or being single is just an environment in which one lives one's life? Was it possible that singleness could be good *or* bad, depending on what you made of it?

I shall never forget going home after a conference with Bruce Larson, a former colleague on the Faith at Work staff. His wife Hazel had picked him up at the New York airport, and I had gotten on the bus to take the 45-minute ride into Manhattan. I had done

this many times. Each time, self-pity would rise as I thought of Bruce's going home to a warm and welcoming family eager to hear about his recent experiences, eager to bring his slippers and a bowl of ice cream. The contrast to my lonely ride home to the cockroaches and a dark apartment was stark. But on this particular night I was even more tired than usual. I realized that all I wanted was to be alone, take a hot bath and fall into bed. Perhaps Bruce wanted to do the same thing. How, I asked myself, will he perceive the people he loves when he is feeling tired and wishing to be alone? Perhaps as baby vultures wanting a piece of him! For the first time in a long time, I relaxed in my seat on the bumpy bus and thanked God for quiet apartments and the gift of going home alone.

As I began to confront my self-pity over being single, the world around me became alive. Jesus became real to me in His humanity. As I read the gospels and lived into His experiences, I took seriously the fact that He was a single man. If He was tempted as I have been, then He knows the frustrations of eating alone and going to bed alone, of not coming "first" with anyone, and of feeling like a third wheel in a culture which understands people best in pairs.

Jesus, too, struggled to claim His personhood above any role He might be put into. Sincere and well-meaning people must have asked Him, "You still aren't married?" "How can an attractive person like You still be single . . . ?"

Jesus, though, did not succumb to the pressures. He was secure in His personhood and His belief that God had called Him to be who He was. He believed it was okay to take up space in this world *because of who He was*, not because of the roles He filled. Jesus modeled something for me that was becoming a reality in my life. The more I acted on the fact that God loved me because of who I was and not because of the roles I filled (daughter and career person), the more excited I became about discovering myself and the person God created me to be.

I began to recognize the excitement of special gifts the single life offered. My job, for example, gives me the opportunity to travel. I probably would not be doing that were I married. I saw that my abilities would

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The writer is director of Field Ministries for Faith at Work.

Saskatoon pastor writes about Sunday school growth:

REACH OUT AND GROW

Douglas Sider

IN THE LATE '60's Christian publications were asking whether the Sunday school had perhaps outlived its usefulness. Attendance declines made it seem that this particular institution was probably on the way out. *Life* magazine boldly asserted that the Sunday school hour was, "probably the most wasted hour of the week." In contrast to this fatal verdict, my mind recalled childhood days and the important influence that the Bertie Brethren in Christ Sunday school had on my Christian life. Surely the media was mistaken in its assertion!

In the summer of 1973 we moved to Saskatoon, Saskatchewan. Located in a growing city of 130,000 people, there was an unusual opportunity. The Sunday school and morning worship that summer averaged 10-12. The two or three teachers were very faithful but discouraged. We either had to decide that *Life* magazine was right and discontinue Sunday school or begin to move on the conviction that Sunday school could be an effective tool of outreach in our city. We chose the latter and God has blessed our effort. This quarter we will average 110-120 students, and the staff, totaling twenty-four, is excited about future possibilities.

During the past two years we have used four specific emphases. These we feel have contributed to our growth. These four emphases are, of course, built upon the basic foundations of prayer, dependence on God, and spiritual concern for the salvation of people.

Outreach Emphasis

We are convinced that in our community there are people with deep spiritual concerns. We feel our program is able to meet these spiritual needs. So we publicize! We let them know our Sunday school is in their neighborhood and is alive.

Each week we visit new homes in our community with the purpose of acquainting them with the church and

our Sunday school program. We leave attractive brochures in their homes. Our goal in 1976 is to reach every home in our three immediate communities. Each subsequent year they will also be contacted at least once by our local church.

We visit each new homeowner in our community (20 each week). They are welcomed to the community and invited to make our church a part of their new life. An attractive packet of church information is presented to the family.

We send letters to those in the city who have lost a loved one through death, to those being married, and to families excited at the arrival of a new baby.

We continually encourage our present students to invite friends, neighbors, and relatives.

We visit in homes of children who attend Sunday school, but the parents do not. This is a ripened harvest because of the parents' interest in their child's activity.

Trained Teachers

Teachers become quickly discouraged if they lack either training or purpose.

Due to the fact that ninety percent of our adults were new Christians and had never participated in a Sunday school program, we had to develop a system of training. The system had to be efficient but quick. Each new Sunday school teacher now joins our staff by participating in a seven to nine weeks "in-service training" program. They are assigned to a qualified teacher and are trained in an actual class setting. At the end of the nine weeks, with many additional hours spent with the teacher, the new adult usually feels confident and ready to teach. This "in-service training" has worked well, training twelve new Christians in the past two years. Our trainers endeavor to give the new teacher a realistic and total view of the teaching ministry. They are instructed on the importance of follow-up introduced to our absentee follow-up program. They are taught the im-

portance of punctuality, prayer, planning, and unselfishly giving themselves to the many small jobs that require attention. They are taught to love and care for their students, to listen to wounds and hurts, and to help whenever possible.

Our staff members receive continued input by attending our quarterly staff meetings where a qualified guest speaker discusses with us an important aspect of Sunday school life.

Excitement Through Purpose

One of the greatest, if not the greatest unworked fields for effective lay evangelism in our churches is our Sunday school. Our staff try to give a clear, concise opportunity as often as possible for students to make a decision for Christ. R. A. Torrey once said, "The younger you can begin with a child to make an actual commitment to Christ, the easier the work will be and the more satisfactory." We agree and the staff are constantly encouraged to reflect this conviction in their teaching.

Our general purpose for each class is to "win each student to Jesus Christ and lead them in Christian growth." This clear, concise purpose generates excitement among our staff.

Supportive Church Leadership

For a Sunday school to grow it must have the full support of pastor and other church leaders. We endeavor to promote, pray for, and sponsor the Sunday school in our total church program. This enthusiasm has proved to be both supportive and contagious.

Our teachers are contacted at least once a year by the pastor expressly to discuss their class. We talk over their joys and problems, and plan together. The superintendent contacts each teacher at least once each quarter to give the same opportunity.

The teachers report quarterly to the office of the pastor. They complete a report form for each student. It reports attendance, spiritual growth, behavior, and other related aspects of the student's development. The teacher also shares prayer concerns,

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The writer is pastor of the Massey Place congregation, Saskatoon, Saskatchewan.

July 10, 1976

TIS A GIFT TO BE SINGLE

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have less opportunity for expression if I lived in a house with two small children. Don't misunderstand me. Lots of gifts can be used with small children, and I see that as an exciting, fulfilling way to live. But I had seen that as the *only* way to live.

I began to look at marriage in a new way. Before, whenever a woman friend had expressed to me stresses in her marriage relationship and feelings of confinement with small children, I had simply mused in a smug way, "Well, my marriage will never be like that . . . I'll be so grateful to be rescued that I'll be glad to raise his children and take care of his needs." My need for marriage at that point blocked me from being realistic.

I thank God that bit by bit I am learning to accept the fact that in whatever state I am, I am okay.

That does not mean there is no pain for me as a single person. I have good days and bad days. Some days the gifts that are a part of my life are evident to me and I feel rich and fulfilled. Other days the realization that I am not first in anyone's life comes crashing in. I'm learning that as a

Christian, I can face these painful areas realistically. Fellow Christians are often able to help me meet some of these needs in creative ways.

It has helped me to look beyond other singles for relationships. Older persons, children and married friends offer diversity to my life, and meet some of my needs. All of us are looking for closeness and intimacy. I need (as do all married people) to know that I am important — that I am taken seriously and am valued by other persons. I need closeness in relationships, including the gift of touch. Again, I am amazed at what Jesus models for me. He was always touching people, realizing how important it was for persons to know that they were cared for in that way. An arm around my shoulder or a hug can bring affirmation and support in a way that words cannot.

I recall a visit that I had recently with a college friend whom I had not seen for years. On my way home to Columbia, Maryland, I stopped over at her invitation. In the midst of peanut butter, toys, baths, skinned elbows and nightmares we had an oppor-

tunity to share some of the agonies and ecstasies of the last few years.

At one point, while her children were playing happily and we had a moment of peace, she laughed and said, "I sometimes wonder if life hasn't played a trick on me. I had felt sorry for you, Heidi, because I was the lucky one who had found a husband and you had not. But as I hear about where you've been and see the excitement bubble forth in you, I wonder who's really the lucky one. I struggle with feeling like I'm nothing but a machine for putting on food and diapers and taking kids out of cars and out of the street."

Flying home, I thought a lot about what my friend had said. It felt good to have someone see me as okay. I thought of the long road to freedom I have been traveling as a single person. I was reminded of Paul's words that whatever state he was in, he felt content (Philippians 4:12). The realization came over me that the gift I have from God is contentment in being single.

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REACH OUT AND GROW

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outlines future plans, and makes suggestions regarding the Sunday school program.

Staff members are supported and appreciated. Occasional dinners and banquets are held in their honor. We affirm their excellence. This close communication has solved many potential difficulties quickly and smoothly. It has made planning together an adventure.

Total Dedication

Recently, *Christian Life* magazine carried an article entitled, "50 Fastest Growing Sunday Schools." In the Article the question was asked, "What does it take to motivate the Sunday school to be the fastest growing in its state?" The answer: "There is no easy answer, but one of the most important forces seems to be the leader/pastor who has not abdicated his Sunday school responsibilities, but leads his people through the Sunday school. The ministry consumes his life. He is not interested in country club memberships, or plush pension plans. He is a man of God who attempts to capture his entire town for Christ."

I was deeply stirred by this and committed myself to examine the depth of my dedication to the program of our Sunday school.

I am forced to agree with a judge from the state of New York who said, "A church that is not alarmed by the absence of her students is not worthy of perpetuation; indeed she is only worthy of the slow and gradual death which is her sure fate."

As a pastor, I do become alarmed if an annual statistical report indicates a decline instead of a healthy increase in Sunday school and church attendance. Statistics do say something, and something very important. The population of most of communities and cities is increasing. Opportunities are unlimited.

Where does success for God in the Sunday school lie? As I see it, the secret lies not in drives, contests, and short-lived spasms of effort. It is found in a well-planned, efficient program of better teaching, strong leadership, constant emphasis on reaching the unchurched for Christ, and a total commitment to work, by the pastor, superintendent and each staff member.

OUR LIFE TOGETHER

from page three

In developing outreach and extension programs at the regional level care needs to be taken that "to him who has will be given and he who has not even that which he has will be taken away" does not happen within the brotherhood. In fact we may be well-advised to plan our overall church planting program at a denominational level with the administration of the actual planting at the regional level.

We need a teaching and prophetic ministry, denomination-wide, which unifies the church doctrinally. Messiah Colleges extension classes involving faculty members is a move in this direction and is worthy of our support. Modesty restrains me but concern compels me to mention the *Visitor* as a means of fostering commonality in doctrine and practice and should be seen by pastors as a means to this end.

As we move into the biennial period leading to the 200th Anniversary of the founding of the church it may be appropriate to reaffirm our life together and find ways of making it more meaningful. Z

Upland Manor Expands



Groundbreaking ceremony for addition to Upland Manor. Pictured is the Upland Manor Board: Bishop R. Donald Shafer, Bishop of the Midwest and Pacific Conferences of the Brethren in Christ Church; Mrs. Doris Hensley, Secretary, Mr. Ray Musser, Treasurer of the Pacific Conference Extension Loan Fund and Assistant Chairman of the Board. Mr. Dwight Bert, Chairman of the Upland Manor Board of Directors; Mrs. Fern Bailey; Mr. Woodrow Wiles, Upland Manor Manager; Rev. Glenn Ginder, Secretary of the Pacific Conference; Mr. Millard Herr, Secretary of Board of Benevolence. Not pictured: Mr. Robert Lehman, Mr. Harold Musser.

The Upland Manor Retirement Center, 1125 W. Arrow Highway, broke ground on Sunday, May 16, to begin construction on a 12 unit addition.

The Upland Manor, sponsored by the Pacific Conference of the Brethren in Christ Church, began operations in 1972. Manager, Woodrow Wiles reports that the

32 units of the original facility are constantly occupied. The success of the operation plus the expanding waiting list prompted the Board of Directors to begin planning for the present expansion project.

General Contractor in charge of construction is Mr. George Hostetler who will begin construction immediately.

Church News

Allegheny

The Five Forks congregation held a Mother's and Father's Day Affair on Saturday, June 5, with a wiener roast and campfire climaxing the day. The ladies and girls shared crafts and recipes while the men and boys played ball. The pastor is Rev. James W. Esh.

The Mowersville congregation held a Baptismal Service on Wednesday evening, June 9, on the John Bert farm. A Church Membership Service was held on Sunday morning, June 20. Rev. Mervin Potteiger is the pastor.

The New Guilford congregation held a Missionary Rally on Sunday evening, June 6, with Rev. Bert Sider sharing from Nicaragua. The pastor is Rev. Maurice Bender.

Atlantic

Child Evangelism worker from Lancaster, Pa., Miss Toni Kosavich, was the special guest speaker for the Manheim congregation on Children's Day, June 13. The pastor is Rev. Isaac Kanode.

Special guests at the Manor congregation on Sunday, June 6, were Rev. and Mrs. William Hoke, on furlough from India. Rev. Hoke brought the morning message. Rev. John Hawbaker is the pastor.

"The Indonesian Church Grows" was the topic used by Lawrence and Shirlee Yoder on Wednesday evening, June 9, to the Messiah congregation. The pastor is Rev. Leroy G. Yoder.

The Senior Choir of the Souderton congregation presented a concert to the Perkiomen Valley congregation on Thursday evening, June 3. The pastors are: Souderton — Rev. John A. Byers, and Perkiomen Valley — Rev. Keith D. Ulery.

Canadian

The Port Colborne congregation reports a packed house to view the film, Gospel Road recently. Rev. Edward Gilmore is the pastor.

On Sunday, June 6, the Stayner congregation heard the combined choir of the youth from the Stayner congregation and the Collingwood Baptist Church present the musical, "Tell It Like It Is." The choir was directed by Ray Swalm. Stayner's pastor is Rev. Harvey Sider.

Central

The Beulah Chapel congregation held a Consecration Service for their newly elected deacon, H. W. Roach, on Sunday, June 8. The pastor is Rev. Harold Wolgemuth.

The Maple Grove congregation celebrated their 40th anniversary on June 18-20. Previous Central Conference Bishops Hostetter and Ulery were present and some of the former pastors. The founder of the church, Rev. Joseph VanderVeer was also present. The present pastor is Rev. Earl Miller.

Midwest

On May 31 and June 1, the Zion congregation held their annual Family Retreat at Camp Mary Dell near Abilene. Eighty-seven persons attended the worship service on Sunday. Rev. Paul Z. Hess is the pastor.

Pacific

The Redwood Country congregation installed their first Youth Pastoral family, Ric and Leigh Ann Feeney on Sunday, May 30. The pastor is Rev. Sam Hollingsworth.

Births

Hess: Dwight Raymond, born May 14, to Raymond and Faye Hess, Pequea congregation, Pa.

Weddings

Gorsuch-Cornell: Connie, daughter of Mr. and Mrs. George Cornell, Everett, Pa., and Eugene Gorsuch, foster son of Mr. and Mrs. Walter Shaw, May 15, in the Clear Creek Brethren in Christ Church with Rev. Curtis E. Bryant officiating.

Martin-Musser: Joyce, daughter of Mr. and Mrs. Benjamin R. Musser, Shippensburg, Pa., and Philip E., son of Mr. and Mrs. J. Horce Martin, Lebanon, Pa., May 22, in the Mt. Rock Brethren in Christ Church, with Rev. Donald Martin and Rev. Carl Good officiating.

Miller-Dietz: Joan, daughter of Mr. and Mrs. Raymond Dietz, and Lloyd, son of Mr. and Mrs. Roman Miller, March 20, in the Amherst Brethren in Christ Church with Rev. Atlee Hershberger officiating.

Mills-Price: Beverly, daughter of Mr. and Mrs. Walter Price, and Vaughn, son of Mr. and Mrs. Wilbur Mills, April 4, in the Clear Creek Brethren in Christ Church with Rev. Walter Blackstone officiating.

Stultz-Antle: Kathryn Lynn, daughter of Mr. and Mrs. John Antle, New Carlisle, Ohio, and Randall W., son of William Stultz, Medway, Ohio, and Joyce Stultz, Dayton, May 1, in the Phoneton Brethren in Christ Church with Rev. Elam O. Dohner officiating.

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COMMENTS ON

The Contemporary Scene

PAUL S. REES

Christian statesman, pastor of pastors, and editor at large for World Vision International.

THAT THE civilization of Western man is under threat of collapse is something of which I have not the slightest doubt. This is not to say that its downfall is imminently certain. It is simply to declare one's firm belief that the convergence of many corrosive and catastrophic factors is now so strikingly menacing as to cast doubt on the security of Western society as we have known it.

Take the series of articles featured in the November 1 issue of *Saturday Review*. Their overarching theme was "Watergating on Main Street." The question raised is, "What is happening to ethical standards in America?" Seven professions — government law, business, accounting, journalism, medicine, education — are weighed in the balances and found seriously wanting. The distinguished philosopher/commentator, Max Lerner, believes that "The issues of corruption and distorted values are reaching deeply into our everyday lives."

To be sure, the United States is not the whole of the Western world order. The point is that optimism is hard put to find a brighter picture in Europe. The three p's that Professor Robert Fitch in the late sixties described as pantagonism, panparanoia and pantantrum are still with us — more vengefully than ever. By *pantagonism* Fitch meant that hostility, personal and/or collective, has become a way of life. By *panparanoia* he refers to the widespread delusions of grandeur that afflict leaders and would-be leaders, whether of the left or of the right. By *pantantrum* he designates the poisonous prevalence of violence, the vicious vogue of irrational impatience and ill temper.

These three p's are exploding in a fourth — *pan-demonium*. The Furies flourish. The ghouls guffaw. All hell makes whoopee. That may be the next station on the road to "chaos and old night."

The foregoing reflections are offered without reference to those portions of Holy Scripture that bear upon the doctrine of Last Things, chiefly as regards the Second Advent. Though such Scriptures are important, they are not essential to an understanding of what threatens the civilization of Western man. Psalm 12 and similar passages are enough: "... the faithful have vanished from among the sons of men. . . . Every one utters lies to his neighbor. . . . 'Because the poor are despoiled, because the needy groan, I will now arise,' says the Lord" (RSV).

Let this be added: If that house of man which is Europe and North America caves in, the incalculable reverberations will be worldwide. Nevertheless, the church of Jesus Christ will remain. World evangelization, carried principally on the shoulders of Christian Asians, Africans and Latins, will go forward.

SAMUEL H. MOFFETT

Former missionary, author, now associate president of the Presbyterian Theological Seminary in Seoul.

WESTERN Christian civilization has been reported to be falling for so long that it must have hit bottom by now. But I am not sure anymore just when it really fell. Was it in 410 when the heretic Goths sacked Christian Rome, or in 1453 when the Turks took Constantinople? Was it in 1619 when the Thirty Years' War tore Europe apart, tumbled theology from its throne and replaced Christendom with little nationalisms? Was it in 1905 when Japan sank the Russian fleet? Or 70 years later when America left Vietnam and the Moslems discovered oil?

To tell the truth, I am not sure that it has fallen at all or is even about to fall. I realize, of course, that there are enough signs of doom around us to move the happiest of Western Christians to tears. Terrorism, pornography, timidity and greed, to say nothing of the cancer of unbelief and a failure of nerve in Christian mission. It is no use to try to deny the facts.

But facts do not, and never did, speak for themselves, as the historian, E. H. Carr, once observed. Millions of people have crossed the Rubicon, but only one of the crossings — Caesar's — came to be marked as a significant change in history. Civilizations rise and decline and rise again. Decline is not always collapse, and sometimes only time can tell the difference. So, though there are plenty of facts that seem to foreshadow decay in the West and the waning of Western Christianity, I'll wait and see. No, that's not quite right either. I will work and pray with all my strength that it may not collapse.

But what if it does? Is everything lost? Not if we share the Bible's view of history. One aspect is that the Bible does not root our Christian hope exclusively anywhere on this earth, east or west. If anything, insofar as the faith has geographic roots, they are in Asia. I wonder if there is, perhaps, some significance in the fact that when God sent His Son into the world, He sent Him to be born where Asia meets Africa.

If the West crumbles, God forbid, then it is only all the more urgent to shape up and toughen the Christian mission in the East — to put muscle and maturity into Third World missions and tiny Third World churches buffeted on pagan seas. Which is one reason why I, a Western Christian, am in Asia, a continent which is still only 2 percent Christian but is abounding with signs of hope. It is a continent when I can work in one of the great theological seminaries of the world, in one of the fastest-growing churches, and where we are now beginning in a small, international way (at ACTS, the Asian Center for Theological Studies and Mission) to break Asian Christianity out of its self-consciously nationalistic molds into a continent-wide base for global renewal in Christ.